Blood for Blood,

OR,

JUSTICE EXECUTED

FOR

Innocent Blood-Shed.

Being a true Narrative of that late horrid Murder, committed by *Mary Cook*, upon her own and only beloved Child, with several remarkable passages, preceding the fact, as also what was most worthy observation, during her Imprisonment, and at her Execution, faithfully communicated for Publique Satisfaction.

By *N. Partridge*, and *F. Smith*.

With a Sermon upon the same occasion.

With other Spectaters and Visiters whilst in Prison, and at her Execution.

LONDON,

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To the READER.

Courteous Reader,

HEre is at length now exposed to publique view this brief, but true Narrative (of that ever to be abhorred cruelty of M. C. in murdering her innocent Babe) which we humbly submit to thy favourable censure and charitable interpretation.

Two reasons especially have drawn it forth, First, to fulfil the will of the poor creature which was executed, who had an earnest desire at the place and time of her execution, to have given glory to God, by confessing her sins, accepting her punishment, and giving warning to all the numerous spectators of the evil of sin, and the danger of eternal wrath; but natural strength failing her, wished some of us in the

Cart with her, to have manifested the same then; but the noise of the multitude was such, that it could not be done conveniently, some days passed after before any thoughts were stirred up in us to publish any thing of this nature, during which time some of us could have little rest, apprehending some neglect might be imputed unto us, in a business, which for ought we knew might be for general good.

As we would not cover over with gilt or paint, rotten Wood or Copper, neither would we bury under dirt the least grain of pure Gold; therefore we have not taken upon us to pass any judgement upon the dying state of M. C. *but leave it unto him who sees and looketh into the hidden man of the heart, and weigheth both sins and repentance in the balance of the Sanctuary; and to the judicious Reader, who we hope will measure what is spoken by her, and of her, by the rule of Christian charity, and as we apprehended in her whilst living, great fear, and yet greater hopes; so we leave her now dead, hoping that her application to the blood of Christ was sincere (as discovered more at large in the following Narrative) the which blood speaks better things than the blood of* Abel; *his precious blood crying to God for mercy, may out-cry the loud cry of the innocent blood, shed by her for vengeance.*

The

The second reason was, That this (through the blessing of God) might be a word in season, both to Professors and praphane persons, in this day of Satans violent temptations; to Professors, because we find by daily and sad experience, the Devil setting upon those richly laden with choice treasures, with furious assaults; to them therefore speak we (or rather the Lord) look well to your foundation; secure your principles, live in the daily exercise of those rooting graces, humility, self-denial, and repentance, and then grow up in the nutritive graces, faith, hope and love, and to crown all, let integrity and uprightness preserve thee, and so persevere unto the end, the Lord helping thee to set up his watch tower in thy heart, continually natural reason and common providence may prompt thee, to secure and watch thy outward estate, but grace alone instructs thee how to keep thy heart, were thy heart danger-free, from enmity without, and treachery within; thou hadst then a Plea for the abatement of thy soals intention herein: but whilst a danger of surprize by both remit no diligence, shew me that man or woman whom the impudence of sin and Satan doth not sometimes charge and assault; but if such a one cannot be found, be convinced of thy need of the

Divine breast-plate, which will not only put temptations back, but force the tempter to surcease his assaults; or if so impudent, notwithstanding, will yet enable thee to shake them of (as St. Paul *did the Viper from his hand) unhurt.*

And to the prophane, that they by reading this sad relation, as the consequences of sin, [and the awakening Sermon thereunto annexed] may come to know themselves, and their unsafe condition, whilst in their unregenerate state, and the Spirit of God working with it, they may be thereby provoked to consider their ways, and amend them, before the day come wherein sinners shall cry out, Who among us shall dwell with devouring fire? Who shall abide with everlasting burnings? For the day of the Lord will burn as an Oven, and sinners shall be as stubble: *Oh! therefore it is to warn them to flee from the wrath to come, and in the bowels of our Lord Jesus, to beseech thee to look their faces in the glass of Gods Law, and to continue therein, and be a doer of the work.*

And now Reader, because the cry of blood reacheth unto the Heavens, and calleth for a narrow search and inquiry from thence, that justice

justice may take place, and vengeance from God may be executed, to answer the nature of the crime committed, the sin of blood being of that deep dy in the eyes of God, that he hath left in his written Word no City of refuge to flie unto for the outward part of the offender, though sought, if possible, with tears of blood; yet is his Law unalterable, Whoso sheddeth mans blood, by man shall his blood be shed, *Gen. 9. 6. Weeping, wailing, and gnashing of teeth will not here prevail, nor can create a door of hope; witness the case of poor* Butler *and* Savage, *who wrung their hands for sorrow, smote upon their breasts, and with thousands of bitter sighs cryed,* Oh, that I had not done this wicked Act; what to murder my innocent friend? It makes me so far from desiring life or refuge here, that I am not meet nor worthy to tread any longer upon Gods earth, nor yet to live in the society of men, or to be seen above ground, or die a natural death upon my body, but must call for justice, justice, justice, and that in a violent way it may be executed upon me, to send me as speedily as is possible from off the earth I have so defil'd, by so dreadful a sin as this my Murder was: *And no marvel but the offendor, if touched with a thorough sence of this dreadful crime,*

muſt and will thus cry out for ſpeedy and publick juſtice to be done upon him in the ſight of the Sun, while the Law of God is ſo far from giving reſpect in this caſe to the Judges of the earth, that he will puniſh not only particular perſons, but Families, yea Cities and Kingdoms too, where juſtice for this bloody crime is omitted or remitted; and when the Magiſtrate hath done his Office, ſo dreadful in Gods eye is this foul Crime, that after ſentence and execution hath removed the Offendor from the ſociety of men, except deep ſorrow and unfeigned repentance, bitter ſighs, lamentable cryes, and above all, the blood of a Saviour doth mediate to the appeaſing wrath, the ſame Offendor muſt be given up into the hands of Devils, to be tormented with fire and brimſtone; whereas St. Mark *ſaith, their worm ſhall never dye, and their fire ſhall never be quenched.*

Therefore Reader, if Murder ſpeaks thus loud with God and man, no doubt but City and Country will ring of it; and Oh, that the cry of this, even of this (that a Mother ſhould ſo forget her tender Babe, as not only to neglect it, but the worſt of evils to murder it; yea, to bath as it were her hands in her childs blood:

We

We again pray and ſay, Oh, that it might, if poſſible, reach to the ends, not only of England, *but the earth, to beget a reverence to God, a dread to ſin, and a continual praying and watching over our hearts and lives, and to beſpeak warning to all, that none henceforward upon themſelves, their child or neighbour, ſhall entertain a thought to do this abominable thing that God ſo hates.*

In a word, there is nothing in the world, the fleſh, or the devil can ſuggeſt (how taking ſoever with thy ſenſual affections, or however backed with arguments of pleaſure, or profit, or ſecrecy) but this Narrative and Sermon, may teach thee to retort upon the ſuggeſter, How can I do this wickedneſs and ſin againſt God, or hearken to this lying vanity, and forſake my own mercy: Oh, that when you find your hearts at any time, ſordida cogitare, *a vain ſinful thought ariſe, or luſt conceive in thee, thou wouldſt daſh it in pieces againſt the ſpiritual rock Chriſt, and oppoſe enticements unto the ſecreteſt evils, with that* Ἐυδιπον ὄμμα θεοῖο, *that the eye of God ſees thy moſt retired thoughts and actions whilſt yet unhatched, and in the ſhell, are open and manifeſt*

nifeſt to him; fearing that the poreh is too large already, to conclude, in order to the ſpiritual and eternal advantage of your ſoul, we leave this ſhort warning, and ſmall expedient in your hands; and if it may further that end, we have our aim, and let God have the ſole praiſe.

A more full account of the life and death of *Mary Cook*, taken by ſeveral Eye and Ear Witneſſes, moſt converſant with her, from the hour ſhe did commit that horrid Murther upon her Child, till ſhe was laid in the Grave.

THe ſubject of our preſent Narrative being a horrid Murther: Before we come to the ſad and Tragical matter of Fact, give us leave in a few lines, to open the hainouſneſs of this ſin, the dangerous conſequences of it, and what means ought to be uſed for the preventing of it.

No Sin committed againſt the Commandements of the ſecond Table, cryeth louder to God for vengeance, and unto Man for Juſtice than the ſhedding of innocent blood:

And

And the Lord ſaid unto Cain, *What haſt thou done? the voice of thy Brothers blood cryeth unto me from the ground,* Gen. 4. 10. Rev. 6. 10.

1. God will not ſtop his ears from the cry thereof, nay he ſeemeth to ſpeak, as if he could have no reſt until he be avenged on the Murtherer.

1. Becauſe it is a ſin againſt his expreſs Commandement; *Thou ſhalt not kill,* Exod. 20. 13.

2. Becauſe it is the defacing of Gods Image in which man is Created, *Whoſoever ſheddeth Mans blood, by Man ſhall his blood be ſhed;* Why? *For in the Image of God made he Man:* Gen. 9. 6. Now to raze the Kings Picture or great Seal, is High Trea-

Man ought not to ſtop his Ears from of innocent blood, becauſe there is no way to purifie the Land from the guilt of innocent blood, but by executing Juſtice upon the Blood-ſhedder.

You ſhall take no ſatisfaction for the life of a Murderer, *So you ſhall not pollute the Land wherein you are; for blood defileth the Land, and the Land cannot be cleanſed of the blood ſhed therein, but by the blood of him that ſhed it,* Numb. 35. 33.

Now

Now as above ſaid, Gods Command is expreſſly, *Thou ſhalt do no Murder.*

1. Murder lyeth either in the Omiſſion of Duty, in doing good to my ſelf or my Neighbour, with reſpect unto Soul or Body, whereby I may procure his welfare.

2. In practicing evil againſt my ſelf, or Neighbour, whom I am commanded to love as my ſelf, and to avoid all cruelty and unmercifulneſs againſt him.

A word or two of Soul-Murder.

Soul-Murder is dreadful, though minded but by a few in the World, the greater pity.

1. When a people periſh for want of plain and faithful preaching; *If thou warn not the wicked, and he dye in his ſin, his blood will I require at thy hand*, Ezek. 33. 8.

2. When Parents and Maſters of Families neglect their Duties to the ſouls of thoſe that are committed to their charge, mind not to teach Children and Servants to know God, and to train them up in the nurture and admonition of the Lord; to ſtir them up to read and hear Gods holy Word, and to hallow Gods Holy day to ſanctifie it, and themſelves to the Worſhip and Service of their God, whereby they might come to know God, and

Jeſus

Jesus Christ, which is Life Eternal, *Deut.* 6. 6, 7.

May not we take up a lamentation for the excessive Remissenes in this Duty; Youth for the most part, suffered upon the Lords day to take their pleasure, as if it were a day only for play: Sad will the charge be of such Masters and Parents at the last day?

And those Children and Servants that are Sons of *Belial*, will be under no Yoke, but refuse to receive instruction, and turn away from, or stiffen the neck against reproof, shall dye without remedy, and his Souls blood required at his own hand, *Prov.* 1. 29. But so much shall suffice to be spoken of Soul-Murder, or Omission of Duty to the Soul. So I may murder my self or Neighbour by wilful neglect of doing good to my self; when I shall refuse either Food or Physick which God hath ordained for the preservation of natural Life or Health.

The principal thing is to open Murther, as it lieth under the practice of Evil against my self or Neighbour, which is done, sometimes secretly, sometimes openly.

1. Secretly, When I am angry with another without cause, or that it exceeds the cause, either for time or measure: When passion

passion sinks deep in the heart it becomes devilish; So that there should never be anger in our breasts where sin against God is not the cause, otherwise, you sin in being angry, and give place to the Devil, *Ephes.* 4. 26, 27. If you be angry only for some injury done to your self, you may easily find pride at the Root, and if not timely prevented revenge will be the Fruit.

Qu. *But how shall I prevent it?*

1. Lay those manifold offences done by thee against God into the Ballance against those offences or injuries men do against thee, and that may be one way to abate hate, *Tit.* 3. 2.

2. No provocation can be given to thee but by Gods permission, for the tryal and exercise of thy Graces and Vertues; Therefore *David* said, *Let* Shimei *Curse.*

3. Avoid all kindling or blowing up the flame of passion in thy own breast, put, and keep at a distance all that combustable stuffe that would take fire; Be not a Companion of the Gamester, the Drunkard, or the froward in Spirit.

4. Consider, that anger resteth in the bosome of Fools: So much fury, so much folly. *Eccles.* 7. 11.

2. When

2. When it causeth envie to rise in my breast against my Neighbour; Herein the Devil was a Murderer, for that he envied our first Parents happiness, the meliority of their estate, he being fallen himself: And *Cain* being of that Seed, he envies *Abel*, because accepted of God before him.

Now this springeth from the want of true Love, and from overmuch Self-love, for love envies not, 1 *Cor.* 13. 4. And he that hateth his Brother for that good which is in him, for which he should love him is a Murderer, 1 *John* 3. 5.

Now Satan takes the advantage to kindle the Fire and Fewel, and make it house over, and break forth in action, either against others or our selves in Revenge, and injuring our neighbour, in desires or purposes of Revenge, as *Esau* said in his heart, *The daies of mourning for my Father are at hand, then will I slay my Brother* Jacob *for the Blessing*, not considering whose propriety it is to Revenge Wrong, *Rom.* 12. 19.

And hence proceeds actual Murders against our Neighbour or our selves, sometimes secret, by giving or taking poyson or giving way to Temptations of the kinde.

Some

Sometimes open, by laying violent hands upon our ſelves or others.

1. Upon our ſelves, A Sin ſo hainous in the ſight of God, that he Commands if a Beaſt ſlay a Man, the Beaſt was to be ſtoned to death, although he had neither Law nor Reaſon to reſtrain him, how much more Man whom God hath endowed with a Reaſonable Soul, and bounded with a Righteous Law, *Exod.* 21. 28.

Now this is ſo much the more evil, by how much the nearer and ſtronger the bonds are, by which God and Nature binds us to preſervation, whether the Bonds of Conſanguinity or Affinity, but moſt Monſtrous and Unnatural of all, is to lay violent hands upon our ſelves, to whom I am bound by all Bonds to love and preſerve; Therefore for one to rend in ſunder his own Soul and Body, is very dreadful, breaking all Bonds of God and Nature, and for ought man can judge, plunging themſelves into Hell without Remedy, there being no ſpace betwixt Sin and Death for Repentance, and certainly no Murtherer hath Eternal Life in him, 1 *John* 3. 15.

Now, what is the cauſe? Find out that, and you have half the cure.

1. No one layeth violent hands upon themselves, but pride is the root of it, discontented with Gods wise providential disposal, when persons chuse and resolve not to be at all, because they may not be what they would be themselves, nor submitting themselves to what God will have them to be.

2. Unbelief and impatiency, want of faith in God to keep him in a quiet waiting upon the wise Governour of all things, to work a good issue for us out of troubles.

2. None lay violent hands upon others but for want of retaining the knowledge and awe of the all-seeing and sin-revenging God in their hearts; as you may read at large, *Rom.* 1.28, 31.

Now to prevent both,

1. Beg earnestly of God to write his Law in thy heart, and to put his fear in thee, and keep thee in a meek and quiet frame of spirit.

2. If at any time differences do arise that may by Satan or thy own heart be blown up to passionate revenge, do these few things.

1. If two constructions can be made of a word, or gesture, or action, be sure to make the best. It is a note of a wicked person to invent evil, if he may construe it unto good.

2. Be

2. Be as ready to forgive as you would be forgiven your self, either of God or man.

3. Seek, yea pursue peace until you overtake it, 1 *Pet.* 3. 8, 9, 11. *If it be possible, as much as lieth in you, live peaceably with all men; avenge not your selves, but rather give place unto wrath*, Rom. 12. 18, 19.

4. Carefully maintain a noble spirit of sympathy with any when under temptation or oppression: Could we obey that blessed rule to do as we would be done unto, *Gal.* 6. 1, 2. it would abate anger, prevent revenge and murder; which is to the matter of fact. Now we shall proceed to give you the relation, with the aggravating circumstances wch accompanied this hainous, and we think almost unparalleld murder.

The person which committed this murder, was one *Mary Cook*, the wife of *T. C.* living since the late dreadful fire in *Cloth-fair*, near *Smithfield* in *London*, who was about the age of 37 years, and had been married to her said Husband near 12 years, by whom she had eight children; and by the relation of many creditable persons who have known her of a child, have given this character of her, That she was of a very civil and sober life and conversation, living in the neighbourhood

very inoffensively; but also, that she was of a very melancholy temper, which is the Anvil that the Devil delights to forge upon; for now Satan makes use of all advantages against her, to increase her melancholy, blowing up in her mind great discontent with her present condition; so that as her affection unto it decreased, so her affliction in it increased; insomuch, that common business became a burden, and fears arose in her as to wants, that in fine, she fancied death less bitter than life; and now the Devil having thus far prevailed, is not wanting to put her upon such temptations as might speed her ruin.

1. Then the Devil stirs her up to revenge, and this as she hath related since, did give her a kind of secret content, and this temptation prevailed much with her; for being asked that morning she committed the fact, what might be the reason of it? one answer was, That she had been a fortnight sick and weak, and no one took care what she wanted; thus through temptation she prefers revenge before temporal safety and eternal peace.

2. The Devil prevailed with her to keep his secrets and counsel, for she discovered her affliction to none that might pray with or for her, or could give suitable counsel to her, and help

help to bear her burden; by which means she struggling in her own strength, until at last she concluded there was no hope of amendment of her condition, or ease to her troubled mind, but by death.

3. Temptation by which the Devil prevailed upon her, was to grow mindless of hearing Gods holy Word preached, or read the Scriptures, or to perform publick or private prayers; this had prevailed so high, that the morning she gave that fatal blow, she confest for months together she had not been at Church to hear God's Word taught, neither had been much (if at all) troubled for her backwardness or neglect therein. Thus did she at once provoke the Devil to bend his bow against her, and left her self distitute of those special remedies to avoid his keen and dreadful arrows.

4. Temptation was her self-murder; and this she did with great liking imbrace, being more concerned how to bring it about with speed and secrecy, than either to discover it or prevent it.

And first, she resolves of drowning her self; to promote which design she goes into a solitary place in the fields, walking to and fro like a distracted Woman, but could not find

where to pitch the best conveniency for her purpose, still wandring about until God in his good providence at last met her with some suitable acquaintance, which prevented the Devils temptation from having success at this time.

Some time after this, now above a year and quarter agone, she is put upon another device to her own destruction, namely, to hang her self, for which purpose she had gotton two long skenes of silk, and in her own celler was preparing to act this sad tragedy; but a kinswoman going into the celler, and seeing her stand in the corner, told her Uncle, the Womans Husband, who ran down and found the skenes of silk in her hand, demanding what she was doing? She then told him her intentions if he had not prevented her; he got her up, and went and fetched her father unto her, and they together indeavoured to perswade her: Then her Husband knocked down all the nails and hooks in the celler, to prevent her for the future.

But it is here worthy of consideration, to all that shall read this sad story, whether upon giving up themselves under this assault to fasting and prayer, with deep humiliation before God, might not have proved an effectual means

means to have cast out this kind of Devil.

For the Devil sets upon her again to be her own Executioner, and to cut her own throat; for which purpose she gets a knife and whets it sharp, and sets it to the hollow of her throat and makes a small scar, causeth some blood to issue; but whether from the bluntness of the point of the knife, or the failing of her spirits, it would not enter, whereupon she put the knife into her skirt, hoping to take another opportunity to accomplish her design upon her self, still keeping the Devils counsel, and consulting with him and her own evil heart, who never left hurrying her with temptations, until he had prevailed upon her.

Now at last the habit of wicked devices had so taken root in her, that she thirsted, and as it were was impatient, till some way or other her own life was brought to an end; for on the 5th. of *February* last past, her Husband being for some hours absent, (and as she apprehended, neglected his business at home, she grew full of discontent,) who coming in, and saying, *Mary*, I must go out again; she answered, if you do, I will cast the child into the fire, but his compliance and stay prevented this; yet still the Devil pursues her like a roaring Lion, seeking to devour her; for that

night a great preſſure of melancholy diſcontent overwhelmed her, to a reſtleſsneſs of body and ſpirit, much like them in *Deut.* 28. who in the evening wiſhed that it were morning, and in the morning, Oh, that it were evening: ſo that in the night, when her Husband was in bed and aſleep, ſhe took the child out of the cradle down into the Kitchin, which when her Husband awaked and miſſed, he knockt, whereupon ſhe brought up the child, and laid it into the cradle, and came to bed, but he could get no ſatisfactory anſwer why ſhe took down the child, but ſhe lay until the morning, which when it approached, being *February* 6th. the Lords day, whether any diſcompoſure happened betwixt her Husband and her, becauſe his better dayes garments were not laid out ready for him, or what it was God knows, but the ſequel was dreadful, for all contributing together, fills her brim-full with reſolution to ſome horrid and ſpeedy execution; for ſoon after ſhe aroſe, and had made her fire one ſtory lower, ſhe takes her knife and whets it ſharper, and makes the offer to her own throat as before is hinted; but the Husband having knockt twice to have her come up to give him his better cloaths, and ſhe not coming, he aroſe, put on his every

dayes

dayes cloaths, and came upon her, and very probably prevented her execution of her ſelf; he asking her why ſhe came not up when he knockt, ſhe gave him no anſwer, but ſlips up the ſtairs into the chamber where the Babe lay in the cradle, and now the Devil puts her upon a freſh conſultation what ſhould become of that child, which ſhe ſo dearly loved, after ſhe was dead; upon this ſhe concludes, ſhe had better rid that of life firſt, and then all her fears and cares for it would be at an end, and ſo ſhe ſhould put an end unto her own miſerable life, which was ſo burdenſome unto her; the which temptation for want of having the fear of God in her heart, ſhe gave way unto, and ſitting down by the cradle, asked the innocent Babe about two years and one quarter old, *Betty, Wilt have thy break-faſt?* unto which the Babe anſwered, *Ey*, crying, *Aha, aha*, as it uſed to do when it was pleaſed, and put forth her hand to ſtroke her Mother; but ſhe laying aſide all Motherly Bowels, took the Babe out of the cradle, ſet her on her lap, took the knife out of her skirt, laid her left hand upon its face and chin, and with the other hand cut her throat at one ſtroke, in a gaſtly manner to behold, then threw it from her upon the hearth.

This

This relation she gave her self but the da
before her execution, with this doleful reply
That when she did that barbarous act, th
child gave one skreek, and fetched three o
four dreadful sighs, and so became the Mo
thers sinful sacrifice; which sighs she menti
oned with much dejection of spirit, saying
nothing like that gave her fresh grief an
trouble, for she was followed with the ima
gination that she heard its doleful sigh
still.

Thus having given the fatal blow, sh
stamped with her foot for her Husband, an
as an amazed Woman, half dead, cast he
self down upon a low seat, with her blood
hands on each side covered with part of he
upper garment, and her head leaned againſ
a Chest of Drawers, did thus with an affright
ed countenance repose her self; and it i
worthy of note, that with the violence of th
act, when she cut her Babes throat, both he
hands was so coloured with blood, that sh
could not indure the sight of them; the terro
of this fatal stroke made such a seizure upo
her conscience, with the reflection of tha
doleful sight, her child lying before her eyes,
with its heart-blood running out; immediately
upon this, her Husband approaching at the

Chamber-

Chamber-door, saying, Wife, what is the matter you so hastily knock with your feet? dolefully replied, she had given the child its break-fast. No sooner had she spake, but he beheld with an afflicted spirit his Babe lye bleeding on the ground, at which amazement broke out into such lamentations as occasioned both Lodgers and Neighbours to approach; the Chyrurgion being mentioned to be sent for, to which she replyed, you may save that labour, for I am sure I have kill'd it. Now the doleful report of this dreadful act did soon spread it self, upon which both neighbours and strangers press in; amongst others, some of the relaters of this bitter story providentially going that way, was invited up stairs, where they found the bleeding Babe but newly dead, the Father wringing his hands, and shedding multitude of tears, like a man so amazed, as half distracted (God forbid but we should give him his due) his behaviour to appearance did express, that with a lamentable resentment he received this sad news.

The Mother when she had done this act was exceeding stupid, though much was said to her, and prayers performed with her, and such Scriptures laid before her of the dread-

fulness

fulneſs of the ſin, and puniſhment due for it both in this life, (and without repentance in the life to come ; yet ſhe could not ſhed one tear, and being demanded why ſhe had done this, and ſpoken to to behold her dead Babe, how it lay murdered upon the ground before her eyes, being murdered by thoſe hands ; ſhe then appeared not relenting at all, but ſaid, it was done becauſe ſhe was weary of her life, her Relations ſlighting her and left that child being moſt in her affection, ſhould come to want when ſhe was gone ſhe killed it firſt, knowing that way would alſo bring her to her deſired end. This with many other paſſages, not here ſo convenient to mention (becauſe of the ſurvivors) of the like nature was alſo uttered. But now appears Conſtables and other Pariſh Officers who cauſed her narrowly to be ſearched, for fear of knife or any cord being found about her, leſt ſhe might therewith take the like advantage to deſtroy her ſelf the next opportunity ; her garters being then given up, but nothing elſe of danger found about her ; being told it was feared ſhe would alſo kill her ſelf anſwers no, ſhe ſhould not do ſo ; and being demanded whether ſhe was ſorry for what ſhe had done ? replies, ſhe could wiſh ſhe had

had not done it, but now it was too late; then being demanded whether she was willing to be prayed for? said yes, for she could not pray for her self; so being desired to go down to her knees, and hold up her eyes and hands, readily did, but could neither weep nor sigh at that time; when her hour was come to be carried before the Justice, she did without any appearing remorse, either in carriage or countenance, make ready her self, took her rings from her fingers, caused a pair of silver clasps to be cut from her Scarf, gave her Husband the several keys of Trunks, Chests or Boxes, telling him which particular key was for such and such a use, in so unconcerned a manner, to all appearance, as if going only to take some long journey, which verily in charity leads us to believe she was so overwhelmed with melancholy, as one bereft of sences; being now carried before Sir *William Turner*, and being demanded whether she had kill'd her child? replyed, yes; then being asked why? replyed, she was discontented, and thought her Husband and Relations did not love her; being again demanded why she thought so, assigned no cause, but that she did believe so; upon this her bloody knife, and both her bloody hands was exposed to view,

and

and her full examination taken, in which she layes the actual guilt wholly upon her self, clearing all others as to fact and privacy thereunto; and indeed with such dejection of countenance, and temper of carriage did demean her self, that she became the pity of all or most spectators. After the Justice had told her of the greatness of the crime, and what from men she must expect, as punishment for the same, with serious and compassionate advice to the blood of Jesus Christ for remedy, did thus conclude; and the God of heaven have mercy on your soul. After which her examination was read to her, which she owned as her act and deed; being asked whether she could write her name? answered no; then sign it with your mark, said the Justice, which she did, by making a cross instead of her name; the application of which gave thoughts to some standers by, that sure providence guided that bloody hand to sign her temporal death with a cross, that her eternal life might as assuredly be saved by the Cross; then was she conveyed to *Newgate*; but going along, suddenly turned back, and looking at her Relation, used these words, with a doleful countenance: *O, if you had been more careful to look after me, you might have hindred me*

from

from doing this; the application we commend to whom ſoever concerned, and thought it very meet to be inſerted, that ſuch a word from a dying woman might not die with her. Then being told by one afflicted for her, that now you are going to Priſon, and from thence muſt be conveyed to the Judgement-ſeat of men, and there receive Sentence of death, and from thence be ſent to the Judgemen-ſeat of God; what think you of it? I pray for your ſouls ſake conſider it; there is now but a little ſtep between you and eternity; to which ſhe replyed, *O, I wiſh I had not done this, but I am willing to die, only afraid of my ſoul*; well, replyed the party, there is vertue enough in Chriſt's blood to waſh your ſcarlet ſins white; *I*, ſaith ſhe, *but I cannot yet repent my heart is ſo hard*; if you cannot repent, do what you can in order to repentance, be lifting up your heart, your eyes and your hands continually to God; for you ſay you believe there is a God, and if you can but ſpeak few words, imploy them that way to beg him to give you repentance, and to ſoften your hard heart; remember the poor Publican, who ſmote upon his breaſt, ſaying, *Lord be merciful to me a ſinner*. Will you do what you can? *Yes, I will*. You

ſay

ſay you wiſh you had not done this Murde
and that is one ſtep to repentance, therefo
labour to groan more after this, and to tha
end ſhall I put up Bills this day, as your de
ſire, that Gods people may pray for you
Yes, very willingly I deſire that, &c. No
did ſhe arrive at the Priſon, and ſo with h
Mittimus was delivered into the hands
the Keeper, who with great expreſſions
pity received his Priſoner, and deſired G
would have mercy on her ſoul.

Of her behaviour in the time of her Imprisonment, and other Passages very useful for every Christian that desires to be kept from being guilty of the like Fact.

SHe no sooner cometh to *Newgate*, but the noise of this cruel Murder spreads abroad, and several reports went as to her self, and what should be the causes of that barbarous Act.

1. That the Devil appeared in a personal shape unto her, and told her she must either destroy her self, or her Child.

2. That the day before she went to see one of her other Children at Nurse, and would have sent the Nurse forth, that so she might have killed that Babe.

3. That she was under trouble of mind about Religion, with many other things.

Which for satisfaction to our selves and others, and clearing the truth of Gospel-profession, (as being inconsistant for any true work of the Spirit of God in the conviction of a sinner

to leave the ſoul, having begun in the Spirit to end in the fleſh.) Some of thoſe Miniſters which went to viſit her in the Priſon, made more than ordinary diligent ſearch into theſe things. And as to the firſt report ſhe ſaid, there was no appearance unto her but the violent Temptation of the Devil, and her own wretched and ſinfull heart giving way to the Temptation.

And as to the ſecond, ſhe confeſt ſhe went to ſee her Child at Nurſe upon the Saturday before, but it never entered into her heart to conceive a thought of doing that Child any hurt.

And as to the third, her anſwer was, That there was nothing of any Religious Concernment in it; but it was that great Diſcontent which ſhe had conceived in her mind, grounded upon her apprehenſion of exceeding unkindneſſes of her Relations unto her, although ſhe had never been undutiful unto them; but very ſparing ſhe was in accuſing any but her ſelf: And it is not the deſign of this *Narrative* to accuſe them, only to deſire they may cal to mind, and lay to heart, and repent of their neglect of duty towards her, wherein they ſhall any of them be conſcious unto themſelves of remiſneſs; and that all others who ſhall reade this ſad *Relation*, may take warning thereby, ſo to diſcharge their relative duties, that they may not

not expose their Relations unto Temptations, and so when a separation cometh, either violent or natural, they have cause to mourn all their dayes for their own and their other mens sins.

But as to her self, the sense of her great sin and guilt lay with such weight upon her conscience, that Satan used his utmost endeavour to drive her into despair of ever obtaining mercy; it being his usual method to present God *all mercy*, to allure men to commit sin, and afterwards to present God *altogether severity*, to drive the sinner into despair of God's mercy in the pardon of their sin.

A great wound lay upon her with respect unto her dear Babe whom she had so inhumanly destroyed, Whether her Fact might not hinder the Child's Salvation? Much care and pains was taken so to speak as might not in the least extenuate the sence of her guilt, and yet to open a door of hope unto her, that the eternal state of the Child might be safe (notwithstanding her great wickedness) through the riches of God's grace, which sheweth mercy unto whom he will shew mercy, that 18th of *Ezekiel*, ver. 24, being read unto her.

But still she sadly bewailed the horridness of her sin, wishing often, *Oh that she had had more Grace! for, if it were to do again, she would submit to a thousand deaths, rather than to com-*

mit that sin: And her sore trouble now was, that her heart was so obdurate that she could not mourn as she should, and desired to do; and begged that all good people would pray for her: And being asked, What she desired us to pray unto God for, for her? her answer was, *that God would give her a broken and penitent heart.*

She also sadly lamented her distraction by reason of her evil company in the Room with her, that hindred both her meditations and addresses to God. O it is sad dwelling in the Tents of *Kedar*, and a sore evil to leave our great work to do until the last, not knowing what hindrance we may meet with: It is inconvenient to cast up our Accounts in a crowd and hurry of business.

Ever and anon she would sadly bewail her want of the light of God's countenance; and it was not to be wondred at that she was so much in the dark, having committed such a gross sin against the light of Nature. Iniquity separates betwixt us and our God, and causeth him to hide his face, that it is rarely if ever they recover it; though he may in mercy pardon the sin, yet he may justly cause the sinner to go mourning and with broken bones to the grave.

The

The Sessions now came on, and upon the 21th of *February* she was arraigned and endicted at the *Old-Baily*, and cast for her life.

Upon the Petition of her Husband, she had a weeks time granted her, to prepare for her death, and being sentenced on Wednesday the second of *March* to die in *Smithfield*, over against *Clothfair-Gate*, where she formerly lived when she committed that horrid Murder.

During this time, much pains was taken with her continually, by skilful and faithful Physicians, for her Souls recovery out of the snare of the Devil, who had carried her captive at his will; and several Books of Mr. *Baxters*, and other Books suitable to her present condition, were brought her to reade, which she seemed diligently to improve her time in, together with the holy Scriptures.

March 1. being the day before her Execution, one Mris. *R. H.* had an earnest desire to see her, and to watch with her that night, and through God's mercy it was of great use unto her, for her comfort who had now but a little time to live.

That day being asked, If a pardon for life, or a pardon for her sin were equally presented to choose one, which would she choose? she answered, *If her heart did not deceive her, it would be the pardon of her sin. O her sin, her sin! her*

blood-guiltineſs, lay with weight upon her! but ſtill ſhe cryed out, *ſhe could not find her heart in that broken and believing frame which ſhe deſired it ſhould be in.*

On the ſame day great pains were taken with her to help her underſtanding and apprehenſion, both as to the nature of true Repentance, and ſaving-Faith: to which ſhe with more than former freedom anſwered, *That as to Repentance opened unto her, ſhe hoped God had given her a ſight of her ſin, and a deſire to be truly humbled for it; it was her wound ſhe was no more wounded, and that ſhe did deſire to forſake ſin with abhorrence, and to loath her ſelf for her ſin, to lay her mouth in the duſt, and yet to look up unto the Lord Jeſus, if ſo be ſhe might find mercy.*

And as to her Faith, ſhe ſaid, *God had convinced her that her own righteouſneſs was but unrighteouſneſs, even as a filthy menſtruous cloth, and therefore deſired out of the ſence of her own nothingneſs, and utter emptineſs, to go out of her ſelf, and to rely upon Jeſus Chriſt alone for Righteouſneſs and Salvation.*

Then ſeveral Scriptures were read unto her, and preſſed with earneſtneſs upon her, amongſt many others, that in *Mark* 5. 25. and forward, concerning that Woman which had a bloody iſſue, who ſaid in her ſelf, *If I may but touch the hem of his garment, I ſhall be whole.* Much

was

was ſpoken unto her from this, wherewith ſhe was obſerved to be very much affected, tears trickling down more than uſually, and with earneſtneſs ſaid, *O that I could believe!*

That evening before ſhe ſuffered, her Huſband's long abſence from her, gave her occaſion to ſuppoſe that endeavours were uſing for a Reprieve, or a Pardon for her, at which ſhe did rather expreſs diſlike, than to be well pleaſed, ſaying, *ſhe had rather chooſe to die, than to continue in that place with that wicked company, it being a Hell upon Earth, if any ſuch were*; and that *ſhe was not at all concerned about a Pardon from Man, could ſhe but obtain a Pardon from Chriſt, it was that ſhe moſt deſired*; *nevertheleſs, for her better preparation for death, ſhe could have wiſhed a little longer time*; *but ſhe was willing to die, if that could not be obtained.*

That night ſhe took a little reſt for the ſupporting of nature, but it was judged ſhe ſlept not above half an hour; but ſome time was ſpent by her ſelf, her Husband, and Mris. *R. H.* in prayer and reading, ſhe her ſelf taking her Bible, read the fourth chapter of *Matthew*, and wept much in the reading of it, ſaying, *The Lord Jeſus was tempted, but he was God-man, and the Evil-one found nothing in him, and ſo could not prevail againſt him: but I, a vile wretch!*

Temptation no ſooner came and aſſaulted me, but I was overcome by it; a wicked woman that I am to give way to that roaring Lion!

Then reading *Iſa.*44. 22. [*I have blotted out as a cloud thy tranſgreſſions, and as a thick cloud thy ſins: return unto me, for I have redeemed thee*] brake out again with tears, ſaying, *Oh! what grace is this! What, my ſins! what, a Redeemer to ſuch a great ſinner as I have been!* Then turning further unto *Iſa.*54. 7, 8. [*I will have mercy upon thee, ſaith thy Redeemer.*] *See,* ſaith ſhe, *here is Redeemer again!*

Her Husband, a little before morning, asked her how it was with her? ſhe anſwered, *Not ſo well as to boaſt, nor ſo bad as to be altogether dejected.*

When morning came, ſhe dreſſed her ſelf that ſhe might be in readineſs when called, but ſeemed a little impatient to loſe ſo much time in dreſſing her body, when ſhe had ſo little to improve for her ſoul which lay at ſtake. Seveal both Miniſters and other Chriſtian friends waiting to go up unto her when ſhe was ready; one of them deſiring to know how it was with her this morning? ſhe anſwered, *that ſhe was now entring upon the borders of Eternity, but Oh, what ſhould ſhe do, ſhe wanted the light of God's countenance!* Whereupon both awakening and comforting words were ſpoken unto her; and

then

then a little time was ſpent in prayer to God, that he would pleaſe graciouſly to direct us ſo to ſpeak unto her, as might advance his Glory, and effectually adminiſter comfort unto her Soul. In prayer ſhe was ſeen to melt very much. And having ended that duty, as God did direct, the words of God were ſpoken unto her, and ſhe was deſired to ſpeak what was upon her heart, for our comfort who had been labouring for the Lord with her.

But ſhe being ſilent for a little ſpace, but obſerved to have ſome conflict in her ſoul, by the tears which fell, and ſighs which broke forth, It was again propounded unto her, Whether ſhe found not a ſecret perſwaſion, that God was able to pardon her great and manifold ſins, but alſo very great fears whether he were willing yea or no?

Whereupon ſhe broke forth into a fuller paſſion of tears, ſaying, *O Sir, you ſpeak the very thoughts of my heart, God hath convinced me of the Alſufficiency of his Grace, that though my ſins be as Scarlet, as Crimſon, he can make them white as Snow, as Wool; but O to know whether he will or no, that lieth as my great fear.* — Wherupon endeavours were uſed to encourage her to hope in God's mercy, who had teſtified his unwillingneſs that any ſoul ſhould periſh; and that he took no pleaſure in the death of

ſinners,

ſinners, but rather deſired their return that they might live; Alſo the Lord Jeſus graciouſly invited ſinners, yea the greateſt of ſinners, under the heavieſt load and burden of their guilt and filth, being weary of their load, to come to him that they might be ſaved and find reſt: and had promiſed, that who ever came unto him, though at laſt (if in truth) he would not caſt them out; and that he had ſent his Miniſters to beſeech ſinners to be reconciled unto God; and that we came in his Name and Authority to deliver that his Meſſage unto her:

Therefore the Queſtion was put unto her, Whether ſhe was willing to accept of mercy from Chriſt, and to take Him upon his own terms? Unto which ſhe anſwered, with a ſeemingly altered countenance as to chearfulneſs, *Yea, ſhe was willing, and deſired with her whole ſoul, to be ſanctified throughout by Jeſus Chriſt, and waſhed in his Blood, as ever ſhe deſired to be juſtified by his Righteouſneſs, or ſaved by his Death.*

Then it was judged expedient to leave her a little retired, that ſhe might improve a few minutes in ſecret betwixt God and her own ſoul, deſiring all the company to withdraw, ſaving her Husband and Mris *R. H.* And after a little ſpace of time ſhe deſired we would come up again, and apprehending her in a pretty good frame,

frame, willing to resign up her self now unto the Lord, what time the Officers could spare (for now the time drew near) was spent in fervent prayers and tears unto God with and for her: In the close, being desired to tell us what returns God had graciously given to all our endeavours with her? she said, *that the Lord had brought her to that resolution, that although she might not sensibly lie in his bosom, yet she would penitently lie and die at his feet; and if she perished, she would perish there.*

When she came to the place of Execution, she seemed to have a mixture of fear and hope in her, wringing one by the hand, said, *O what shall become of me now, if my heart have deceived me hitherto!* Some words being spoken unto her, she encouraged her self again in the freeness of God's grace, and the fulness of mercy that was in Christ for poor penitent sinners.

After earnest Prayers put up unto God for her, and seasonable Counsels given her by Mr. Ordinary and some others, she went upon the Ladder, having before expressed an earnest desire to have spoken to the people, but wanting strength, she entreated us to declare to the Spectators and to all the World, *That she desired to justifie the Lord in all his righteous proceedings against her, and that she died justly for her great sin; and earnestly begged that all that saw or heard*

of

of her untimely end, would take warning by her deplorable fall, to take heed how they gave way to Satans Temptations.

Being upon the Ladder, a convenient time was left her to commend her ſoul unto God; and that ſhe might not be ſurprized before ſhe was ready, was deſired to give a ſign when ſhe had done; and ſhe with the ſame foot wherewith ſhe ſtampt for her husband to tell him of her horrid fact which ſhe had unnaturally done, ſtamped upon the round of the Ladder, to give notice ſhe was now willing and ready to dye for the ſame: whereupon the Executioner did his office.

Many other paſſages might have been inſerted, but becauſe we are not willing to make this Narrative ſwell too large, we ſhall omit them.

O that this ſad Execution may cauſe all that hear, to fear, and do no more ſo preſumptuouſly. *Deut.*17.13.

How apparent is it that the Devil goeth about like a roaring Lion, ſeeking continually whom he may devour! And how much the more need have all the children of men to be upon their diligent watch, and to be earneſt and fervent in prayer to God, that they may not be overcome with his temptations.

Yea,

Yea, *let him that thinketh he ſtandeth, take heed leſt he fall.*

Let it be your care to check every temptation at the entrance of it. Conſult not with fleſh and blood; give no place to ſlaviſh fears; admit of no conſultations with the Devil, leſt he prove too hard for you. Give not way to ſinful anger, for therein thou giveſt place to the Devil: And let all ſinners know, that if they do evil, ſin lieth at their door; if they reſolve to continue in their ſin, then their ſin will aſſuredly find them out; but if they break off their ſins by works of righteouſneſs, repent, and return to the Lord, iniquity ſhall not be their ruine.

Some paſſages omitted in the former Narrative.

ABout ten of the clock the morning ſhe ſuffered, the Officer told her, Now they were ready to go with her to Execution. At this many ſtrangers that were with her, did both with prayers and tears commend her condition to God, ſhe deſiring they might continue the ſame to her end. 'Tis worthy of note to all that ſhall read her manner of deportment at this time: She went down the ſtairs in ſo unconcerned a manner, as though ſhe had not been the perſon to ſuffer, but rather a ſpectator; for while many that knew the bitter cup ſhe was to drink, could not ceaſe from deep diſcompoſure, ſhe ſeemed as a perſon free from

ſuch

such feat or torment, as commonly attends those that have such an hour of tryal to undergo. At the foot of the stairs she had some half an hours repose, by reason a Cart was not ready. In this intermission did many hearts yern toward her Eternal condition, telling her now there was but one step more between her and that. Then she asked, *how she might know Jesus Christ dyed for her?* It was replyed, He dyed for sinners, yea the greatest of sinners; and she knew she was one, and a chief one; and that in the 5th of *Romans*, ver. 6, 8. it is said, *he dyed for the ungodly*, even the worst of people, and the Scriptures did nowhere exclude her by name from benefit in Christ's blood: and in 1 *Tim.* 2. 3. it is charged, *that prayers and supplications be made for all*; and in ver. 4. the reason is rendred, *for God would have all to be saved, and come to the knowledge of his Truth*

About this time came the Officer with a Rope, and it is worthy of note how she then did behave herself; he makes a noose before her eyes, (enough to daunt any beholder, much more the person for whom it was making) then he takes her right arm and puts the Rope over that, then over her left, and so tyes it with a knot at the middle of her back; she all this while attentive to what was spoken by the persons who came in love to visit her, appearing without change of countenance or terror of spirit; and indeed, excepting the guilt of Murder that lay on her conscience, her constant cariage was more like a Lamb going to the slaughter, than a Murderer going to the Gallows. By this time the Cart was ready, which she ascending, then told us, *Nothing troubled her like that she should bring such dishonour to God by this sin, wishing with all her heart that all that did behold her, might take warning by her miserable estate, how they lived in this World.*

Now she is come within sight of the Gibber, on which

which she must in a very short time suffer death; and then the Executioner came and undid the Rope from where it was tyed about her in the Prison, and taking off her Handkerchief, bares her neck, tyes the Rope about it, fitting the knot to her right ear, at which (to the admiration of some present) she was not in the least terrified, nor changed in her countenance. Mr. Ordinary now comes to pray with her, and gave her many useful exhortations. Then did Mr. *P.* also pray with her in a most earnest manner, as the last vocal prayer that was ever like to be put up unto God for her: Then did we all present take our farewell of her, beseeching God in this needful moment not to reject her in this miserable and low estate, which without his mercy and pardon, must perish to all eternity. Then did Mr. *P.* as a close of all, beseech her look up to a gracious God, as her last and only refuge, and carry with her these words to Execution, *Into thy hands, O Lord God, do I commit my Spirit:* Then did we lead her by the hands to the Ladder, where she was placed a convenient distance from the ground, and the Rope fastned to the Gibbet, while thousands of Spectators beholding her with a general compassion, to whom we signified her desire was to have the benefit of all their prayers: upon which, with one consent they uncovered their heads, and lift up their hands, using this expression, *The Lord have mercy upon her Soul.* Then she had near a quarter of an hours repose to her self upon the Ladder, and though her hands were tyed together, yet she was observed often to move them upwards in her private prayer.

Then we begged her to remember to the last that God was a very gracious God, and to give us some sign of his goodness to her at her departure, if she found it so: Upon which she replyed with such a comfortable answer as gave us occasion to give thanks

to

to his Name. And now to the glory of Gods mercy be it spoken, and to the deterring all from Evil by her fall, and to the encouragement of sinners to repentance, that they may find mercy, as we trust she hath done; for now hath she to our joy (much exceeding our sorrow) ended her life in *Smithfield*, near *Cloth-Fair* Gate, upon the 2d of this instant *March* 1669. with her hands lifted up to God in a most fervent manner while sence remained, which was about half a quarter of an hour; and she continued upon the Gibbet about three quarters more: Then was her Body taken down, and conveyed to the same Room her dear Child was by her kild in; and on the next day after in the evening she was buried in *Great St. Bartholomew's* Church-yard, being accompanied by a great many Neighbours and Strangers, to perform their last office of love for the dead, that had given them no other cause while living, but in this great transgression.

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